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FOR THE GOSPEL MESSENGER.

HAPPINESS, ITS ONLY TRUE BASIS.

In the 144th Psalm, the king of Israel has depicted in glowing terms the prosperity of his kingdom. He had been engaged in war with many and powerful enemies. But God had been his fortress, his tower, his shield, his deliverer, and he now enjoyed perfect peace. His throne had been endangered by the rebellion under Absalom, but it had been quelled in the strength of the Lord, who subdued the people under him. There was an abundant harvest. The garners were full, affording all manner of store, the sheep brought forth thousands and ten thousands. The oxen were strong to labor. It was a consequence of this peace and plenty, and still more of the excellent government which God had given them, and to administer which, he had raised up the wise and virtuous David, that contentment pervaded all classes of the community. "There was no leading into captivity, and no complaining in the streets." And the character of the rising generation, effected doubtless by a judicious attention to their education, afforded a bright prospect of national glory. "Our sons, as plants grown up in their youth, and our daughters as corner stones polished after the similitude of a palace." Happy are the people that are in such a case! It would seem not easy to make an addition to their happiness. But our Lord has said, "one thing is needful." The prosperity of Judea was the consequence of their religion, and their religion was the *cause* of their prosperity. God had selected them as his peculiar people, and at that time it appears that they were acting in a manner worthy of this exalted privilege. Happy is that people whose God is the Lord.

We would at this time invite you to a consideration of some of the advantages derived from the true religion.

In the first place. Religion procures for a people the favor of Divine providence. An individual may have the favor of providence, and yet be visited with adversity; as on the other hand, he might incur the displeasure of God, and yet be prosperous in this world, for *his* day of retribution is postponed till the end of time. The case is different as it respects a collective body of men, for the social relation is limited to the present life, and therefore their reward and punishment, *considered as a society*, will be effected by the providential dispensations which are

daily occurring. In the history of the Hebrew nation, the change in their condition is always distinctly traced to a change in their religious character. And if the history of other nations was as minutely written, the same result would doubtless be perceived. If God be *against* a nation, of what value are the wisdom of its rulers, and the valor of its citizens! And *will* he not be against that people, who do not own him as their Lord; or honor him with their lips, while their heart is far from him? Can they expect his favor, if they wander from the path of religion? May they not be sure of his displeasure and judgments?

In the second place. Religion is the best guardian of the public peace. "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members." Religion goes to the root of the evil, by correcting the ambition, the jealousy, and the implacability, which are the most fruitful sources of war. Her founder was emphatically called the Prince of Peace, and her influence, if admitted, would produce universal peace on earth, and good will among men. She also corrects those evil dispositions which produce *civil dissension*. The restlessness of mind and love of change, which are natural to man, have no restraint so effectual as religion. It was in the school, not of philosophy, though he had long been there, but of Christ, that St. Paul learned to be content. The discoveries made in the gospel, of man's sinfulness and weakness, of his dependence, not only on the Supreme Being, but on his fellow creatures, and especially the example of Him, who being equal to God, humbled himself to the human nature, and took on him the form of a servant, do also affectingly rebuke the pride and consequent impatience of authority, which so often disturb the public tranquillity.

Religion, moreover, inculcates obedience to government. "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him, i. e. by God, for the punishment of evil doers, and for the praise of them that do well." Magistrates are called the Ministers of God, and as such were honored and obeyed by our great exemplar, the Son of the Most High, while he was on earth. In this way religion protects the public peace, both against foreign and internal enemies.

In the third place. Religion effectually promotes those habits, which are the foundation of a nation's prosperity. It will be admitted, that a fertile soil, and a spirit of enterprise in the community, would not advance its prosperity without a habit of patient industry. But this is represented by religion not only as an instrument of virtue, but as a virtue itself, as a positive duty, not to be violated with impunity. And here let it be remarked, that the religion of the Bible is the only religion, so far as I know, that makes industry a duty. By instituting a division of time for sacred and secular purposes, and appointing stated duties for every day, and more particularly for certain hours in the day, religion has indirectly recommended a habit of *order*, in the transactions of life, which is eminently conducive to individual and social welfare. Again, the maxims of honesty, which religion enforces, are the only sure basis of commercial prosperity. And in this view she appears also the best guardian of the public revenue. The prosperity of a people has an insecure foundation, if it rests not on industry, frugality and honesty, and

these moral virtues are also precarious, if they have not religion for their basis.

In the fourth place. Religion has ever been the chief patron of civilization, and intellectual improvement. In the intercourse of social life, the most important revolution which has been effected, was the elevation of the female sex, and this is chiefly to be attributed to the Christian religion. And in the great work of humanizing the wild inhabitants of our globe, who have been the most judicious, patient and successful laborers? We might almost say, who have entered this field of benevolence except the Christian Missionaries? "The labors of these illustrious men (says the eloquent Chalmers) are not confined to the business of Christianizing; they are at this moment giving the arts, and industry, and civilization to the natives; they are raising a beautiful spectacle to the moral eye, amid the wilderness around them; they are extending among the wildest of nature's children, the comforts and the decencies of humanized life. O, ye orators and philosophers, who make the civilization of the species your dream! look to Christian missionaries, if you want to see the men who will realize it. You may deck the theme with the praises of your unsubstantial eloquence, but these are the men who are to accomplish the business! They are now risking every earthly comfort of existence in the cause, while you sit in silken security, and pour upon their holy undertaking the cruelty of your scorn."

Human knowledge too, has in all ages, been indebted to religion. Surely it will ever be remembered, that when ignorance, like a mighty flood, from the North, had overspread the world, the last lamp of literature was preserved in the Christian cloister, and thence brought once more to enlighten, and bless mankind. And at the present day, who, let me ask, are laboring so strenuously and effectually in the cause of knowledge, as the Christian teachers in India and Labrador? They have illustrated the most ancient writings, facilitated the study of obscure and hitherto considered almost inaccessible languages, and a nobler achievement, have given to one nation a written language, and thus opened for them and the world a new avenue of knowledge.

In the fifth place, Religion is a source of the most valuable enjoyments. The religious man beholds his God about his bed and his path, the companion of his solitude, the best joy of life, a protector in danger, a comforter in sorrow, and a guide through difficulty to the haven of peace. The sense of a present Deity is invaluable at the hour of death. At that hour, even tried friends must leave us, the hopes of the world have vanished forever, the soul is entering on the ocean of eternity, and what can sustain her but the belief that God is *there*. To what can she cling but those exceeding great and precious promises, "Fear not, I will never leave thee nor forsake thee." "Yea, though thou walkest through the valley of the shadow of death, fear no evil, for I am with thee, my rod and my staff shall comfort thee."

Another enjoyment of the Christian, is the knowledge of the redemption by our Lord Jesus Christ. Great is the joy of the pardoned criminal! But he is rescued from *momentary* sufferings, and a temporal death. How much more welcome the intelligence to the offender against God: "Unto you is given a Saviour." He knows that he has sinned, and therefore is liable to the eternal wrath of God. But the gos-

pel has taught him a way of escape. He must rejoice, yea he will rejoice, with joy unspeakable and full of glory. Angels have rejoiced in sympathy with man for *this* ransom. Well may the tidings of such a blessing awaken the hymn of heaven and earth!

Access to the means of grace also affords much enjoyment to the Christian. How feelingly does St. Paul express his need of Divine assistance: "The good which I would I do not. The evil which I would not that I do. I feel a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin. Oh wretched man that I am, *who* shall deliver me from the body of this death." And David: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me." Even under the light of nature, good men have bitterly complained, that while they see and approve the good, they follow the evil; and the chief of ancient philosophers emphatically said, that he despaired of human reformation, unless some one would come from heaven to aid the undertaking. This evil especially, excited the compassion of our blessed Lord. And it was one of his last promises, that he would send his people a Comforter, even the Spirit of Truth, who should abide with them for ever, to lead them into all truth, and to help their infirmities. Here then is one of the chief blessings of the gospel. It affords Divine assistance to those who faithfully use the ordinances of the Church, which are appropriately called the means of grace. The Holy Communion is perhaps the most affecting of these means. Let them not neglect to come unto it, who are weary and heavy laden with the burden of sin, and Christ will refresh them. This is the bread which cometh down from heaven, that a man may eat thereof and not die."

The hope of glory is the third great privilege of the religious man. He knows that his friends must die. Already has he committed to the dust some most dear to him, bone of his bone and flesh of his flesh. But Christ hath brought immortality to light, and encouraged the expectation that Christian friends shall forever be united in the kingdom of his father. Again. His own death is certain and not distant. The fear of death is the bondage of the world. This fear is an instinct of all living creatures. How powerful that principle which can control it, and even triumph over it! In every age, the children of the gospel have been enabled to say, "O death, where is thy sting! O grave, where is thy victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ."

In the last place. Religion is the guide to heaven. If it did not produce the advantages in this life which have been mentioned—if it did not refresh man *by the way*—if it was only valuable as the star in the East to direct him to the land of his heavenly father—still how valuable! Let it be recollected, that some people have this light in a very imperfect degree, glimmering rays from this star, which they may mistake. Add to this, the comparison between time and eternity, and then say, could that man be called happy who had it not? Could he be considered miserable, under any adverse circumstances, who has this lamp to his feet and light to his path? The conclusion of David is the conclusion of sound reason. Happy are the people who are in the posses-

sion of peace and abundance, a free government, and an intelligent community. Happy is that people whose garners are full, affording all manner of store—whose oxen are strong to labor, whose sons are as plants grown up in their youth, and whose daughters are as corner stones of the palace; of whom it may be said, that “there is no leading into captivity” known among them; and “no complaining in their streets.” But doubly blessed, ineffably more happy are they, who have the Lord for their God. The nation which has the true religion, is emphatically called a peculiar people, a chosen generation, a royal priesthood. They have the pearl of great price—the one thing needful. They have *that* without which they would be poor indeed. They have *that*, with which no adversity could overwhelm them, for they would rise above the flood to live with angels, and converse with God. We read of a Jewish Rabbi, invited to fix his settlement in a place where there was no synagogue, who resisted the lucrative temptation, by the recollection of those words of David in the 119th Psalm: “The law of thy mouth is better unto me, than thousands of gold and silver.” It has been well remarked, that this fact is a reproof to Christians, who in choosing the bounds of their habitation, have not always been single-minded in laying before them the gospel rule, “Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.”

We should never forget the good providence which has given us a good land and a large, “a land of brooks of water, of fountains and depths that spring out of vallies and hills—a land of wheat, and barley, and vines, and fig trees, and pomegranates, of oil, olive and honey, wherein you shall eat bread without scarceness, whose stones are iron, and out of whose hills thou mayest dig brass, where there is no want of any thing that is in the earth”—moreover, a land in which enterprise and intelligence, and intrepidity and freedom, flourish as in their native soil. But the glory of all lands, is the star of the God of Jacob—and we should be especially thankful, that its rays in all their brightness, unmingled with the impure light of other orbs, and undiminished by the mists of prejudice, have shone on our beloved country.

But the division of men into cities and nations, will soon cease to exist. In the morning of our being, or rather in the dawn of our existence, we may be made happy by belonging to one nation, rather than another. But during the everlasting ages, nothing can make us happy, nothing can save us from unspeakable misery, but personal religion. And this must be acquired in the present life. “Now is the accepted time, now is the day of salvation.” “Fear God and keep his commandments.” This is the secret of happiness in life and in eternity. “Happy is that man who has the God of Jacob for his portion, and whose help the Lord is.” “Happy, thrice happy is that man, who has the Lord for his God.”

Efficacy of Prayer.—What is it that burst asunder Peter's chains? The prayer of the Saints in the house of Mary, (Acts xii. 12.) What was it that shut and opened the windows of heaven at will? Elijah's prayer. And what did prayer effect in heaven—Jacob's hand? “As a prince he had power with God and prevailed.”—*Ch. Observer.*

REMINISCENCES OF OUR LATE BELOVED BISHOP.

Messrs. Editors,—I have been favored with the opportunity of reading some of the papers of our late Bishop, and no doubt, extracts from them will be as interesting as they will be instructive to your readers. As utility is the object, names are sometimes omitted.

EXTRACTS FROM LETTERS TO BISHOP SMITH.

Baltimore, 14th July, 1798.—In no other light than the best of fathers can I view you.

Virginia, Oct. 1798.—I have declared my design of fixing myself in my future profession in your State. I have become acquainted with a very worthy elderly Scot Clergyman, who holds a parish about 6 miles from this town; he is truly the learned divine, and has kindly offered me the use of books necessary in the prosecution of my studies preparatory to orders, and tenders also his oral assistance. There being several vacant Churches round this town, I have been so officious as to offer my services as a reader in some of them; at once with a view of benefiting myself and others—to endeavor to attain to a propriety of reading the prayers of our Church, and to contribute what little I can to the support of religion's suffering cause. My offers of service have been cheerfully accepted—and I have the satisfaction of joining in public worship with considerable numbers who attend, apparently well disposed towards the Church, and of witnessing some little revival of attention to the Church here, of which I may consider myself the means. The country parish churches in this State are far superior buildings to those in your's, but they seem to be all going rapidly to ruin, from the most inexcusable neglect of the people. I hope sir, you will be kind enough to give your candid opinion concerning my having undertaken to appear in the Desk.

Nov. 27, 1798.—My residence in this place, I cannot say, is very agreeable—my income, 'tis true, is sufficient to afford me a comfortable maintenance, but I should consider myself better off with half of it, in a place where a greater regard for decency, justice, laws, morality and religion, characterized the inhabitants—there is far too much free-thinking, jacobinism, and new philosophy here, to admit of the place's being very agreeable to one, who thinks with respect to either or all of these as I do. However, as, from having been pleased with the prospect of an agreeable situation, before I had had opportunities of discovering what the character of ——— was, I was fool enough to engage myself for a year. I must at least remain contented, if I can, for a year, after which, I shall probably go adventuring of it again.

January 26, 1799.—In vain should I attempt by any words in my power, to convey to your mind any adequate idea of the sensations caused in my breast by your expression of the kindest paternal wishes for my happiness and welfare, accompanying the compliments of the season at which you date. Accept, however, sir, in return, together with my thankful acknowledgments, my warmest and sincerest wishes

for the continuance of that health, which, with unspeakable pleasure, I hear of your enjoying at present, and that a gracious heaven may bounteously bestow on you every blessing, which your generous heart prompts you to wish and pray for others.——Dignity of manners and deportment, respectability of character and appearance, uniform firmness of mind and steadiness of disposition, are indispensably requisite qualities for one who would with propriety fill such an office, (viz. Principal of a College.)——No place on earth could perhaps be less calculated than this, to afford a comfortable residence to him whom it grieves that either religion, morality or science, should be treated with contempt or trampled under foot. The first is known only by a majority of the inhabitants of the place, as the auxiliary of an oppressive and corrupt government. That being the case, in religion long despised, it is evident there can be little morality, both the offspring of ignorance.

Feb. 22, 1799.—This day the late worthy President's birth-day is duly honored with us. I wish I could say the same with respect to the season (Lent.) I hardly think there is a layman in the place that knows it has come about. I must beg my own pardon, however, for that suggestion.

April 24, 1799.—I expect to see him in the summer in this State—though if he comes here as a Christian Minister, as he must have to labor not for the support, but for the establishment *de novo* of religion, so he must come primitive christian like, prepared to encounter the thousand difficulties attending the faithful and strenuous discharge of the duties of the ministerial office, without deriving to himself any other advantages than those, the hope of which constituted the satisfactory reward of the original laborers in the Christian vineyard.

May 21, 1799.—In coming to —— to study Divinity, I am persuaded I took a most erroneous step. One must possess far more than an ordinary share of firmness to be able to keep his thoughts collected, and united with proper force on subjects which are regarded with contempt, if not derided by all about him.

Middletown, July 25, 1799.—When I received your letter, I was preparing to write to you, and to submit to your consideration a plan I have been forming myself, which, unless I can execute, I shall be unable to prepare myself in any proper manner for orders. Since 17 years of age, you recollect sir, I have been obliged to employ myself as a teacher in order to obtain a convenient subsistence—since that time consequently, I have been under the necessity of pursuing my studies over the nightly taper. This to one possessing no greater strength of constitution than I, is a disadvantage under which it is impossible to pursue studies with that spirit and vigor, which improvement indispensably requires. In ——, I gave the matter the fairest trial. After being laboriously employed throughout the day, I would seat myself at night in my chamber, resolved, by diligent study, to prepare myself for a life of respectability and of usefulness to society. My every endeavor, however, to execute such a resolution, was vain, and I found my improvement in the qualifications necessary to my filling the situation in life I have destined myself for in a becoming manner, very little if any at all. The fatigue of a proper and conscientious attention to the busi-

ness of my school, was always so great as to admit of my studying at night with no spirit, and consequently to no advantage. I have come therefore to a resolution, of endeavoring to spend the rest of the time previous to my taking orders, entirely disengaged from any such employment as may throw obstructions in the way of my pursuing my studies preparatory to entering upon a professional life, in such a way as my eminence or usefulness may require. In order to this, I must be obligated to my friends in Boston for the loan of as much as may be necessary for one year's support, in some country town in Massachusetts. With prudence and economy, little will be sufficient.

Boston, Sept. 18, 1799.—Having, after much deliberation, resolved on a residence here for the ensuing winter, I hasten to make you acquainted with it. In my last to you, in reply to your friendly favor of June 29, I mentioned having formed a resolution to spend a year at least, if I possibly could be disengaged from any employment, which might throw obstructions in the way of my pursuit of professional studies. The same reasons which brought me to such a determination, will, I doubt not, induce you to give it your approbation. In the execution of this plan, I promise myself much benefit, and hope it will enable me to prepare in a proper manner for a life of usefulness to myself and society, and to lay the foundation for such a character as may entitle me to the esteem and respect of all those whose good will and approbation I value. Dr. Parker, in a friendly manner, offers me his assistance and the use of his library. I shall board with Mr. Hill in the neighborhood of Dr. Parker, and shall endeavor to make such a use of my time as to be ready for orders in the ensuing summer.

Providence, June 18th, 1800.—Feeling as I do the justice of your claims on my active gratitude, to be at any time called upon to render you or any of your friends such services as may be in my power, affords and ever will afford me the highest gratification. I date, you observe sir, from Providence—the Church in this place having been vacated some time since by the resignation of Mr. Clarke, who for a number of years had been its Rector, an invitation was given me to supply it. Conscious of my very inadequate preparation for the engagements of professional life, 'twas my intention decidedly to decline accepting the invitation. The forcible advice of my worthy and valuable friend, Dr. Parker, removed my scruples, and making use of your last letter to me as a letter demissory, I presented myself for orders at the late Convention of the Episcopal Church of this State, and have consented temporarily to supply the Church in this place. The terms on which I remain with them, are the same with those on which my friend occupied the Church of St. Mark's during the last winter. The entire absence of those allurements which prevailed on him to abandon Carolina, and convert a temporary into a permanent engagement, renders it in no degree probable that I shall spend more than the summer here. Indeed, I am satisfied no offers or prospects whatever would induce me to withhold myself from Carolina.

Providence, Rhode Island, Sept. 1, 1800.—I contemplate my return to you, sir, as to an affectionate father, from whom I have been long painfully separated. My sister returns your Society the thanks of a

truly grateful heart, for their kind benevolent and paternal attention. 'Tis rather through diffidence than the want of inclination, that she declines transmitting them such faint expressions of her feelings as words can convey. Her heart throbs with the most affectionate gratitude for their generous benefactions, and heaven witnesses the fervor with which she implores for them its blessings. It is not yet in my power to do any thing for her—as soon as it becomes so, which I hope will be in the course of another year, I shall expect or wish no longer the assistance of their benevolent Institution.

[TO BE CONTINUED.]

FOR THE GOSPEL MESSENGER.

REFLECTIONS ON MATTHEW i. 21.

THE star which arose in the East to announce the coming of our Lord and Saviour Jesus Christ, was the harbinger of salvation to a guilty, dying world, lying in spiritual darkness and heathenish superstition. The moral law which was given by God to Moses for the government of the children of Israel, had literally become a dead letter. The favored people of God were scattered abroad "like sheep having no shepherd." "The Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger."

The ancient philosophers, who advocated the doctrine of the immortality of the soul, suggested various expedients, in order to draw off the attention of mankind from the gross sensualities of the flesh, into which they appeared irredeemably plunged, to loftier and more ennobling considerations. Socrates fell a martyr to the cause; and Plato and others enlisted their talents in its behalf. Although immersed in Pagan superstition, and destitute of spiritual knowledge, they felt that this earth was not man's abiding place; that the soul, the immortal spirit, was destined to survive

"The wreck of matter,
The war of elements, and the crush of worlds."

But, like all other systems which have their origin in human foundation, the principles *they* inculcated proved utterly fallacious in subserving the grand purpose of effecting a renovation in the moral condition of mankind. They still groped on in darkness and degradation, slaves to the most debasing passions of human nature.

The thunderbolts of vengeance were uplifted, and ready to fall on a guilty world. Justice demanded retribution. At this solemn and momentous crisis—when "hope had well nigh fled," and all was given up for lost—when the angels and archangels that minister around the heavenly throne, were sighing over man's lost condition—when the heavens were black with the wrath of an offended Judge—the Son of God, the second person in the adorable Trinity, offered to take upon himself the form of man—to bear our sins—to suffer the shameful and ignominious death of the cross—in order that Divine justice might be appeased, and guilty, fallen man, through his mediation, be made "heirs of God, and joint heirs with Christ."

The coming of the Son of God, unattended by pomp or circumstance,

"When his birth-place was a manger, and his softest bed was hay,"

created in the minds of the disbelieving Jews feelings of enmity and hatred. While good old Simeon was ready to exclaim, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation"—others were hunting him with cruel persecution, and seeking every means and opportunity to put him to death. The pure precepts which he inculcated, were not congenial to the minds of those, who, ever ready to observe the tradition of the elders, and the outward forms and ceremonies of the Mosaic law, were not prepared to adopt the self-denying principles of the gospel—to forsake *all*, to follow Christ. What though the sick were healed, the lepers cleansed, the blind received their sight, the dead raised, the tempest calmed? They were ready to ask, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon; and are not his sisters with us?" While a few poor fishermen were willing to follow him "through good report and through evil report," those to whom he was especially sent, were hurrying him to the judgment-seat, and crying—"Away with him! crucify him! crucify him!" buffeting him, and scourging him, and in mockery and derision, crowning him with platted thorns. But oh! the love and compassion of the Redeemer! While stretched on the cross which their cruel hands had made—while tortured with pain, and in deep agony of soul, he cried out—"Father, forgive them, for they know not what they do!" What amazing love and condescension! The darling of his Father's bosom—the immaculate Son of God—suspended between the heavens and the earth! And all for guilty man. No marvel that the rocks were rent, and the earth quaked, and the graves opened—

"When God, the mighty Maker, died
For man, the creature's sin!"

"O for this love, let rocks and hills
Their lasting silence break!
And all harmonious human tongues,
The Saviour's praises speak."

The heavenly mission was, however, fulfilled, and the gospel of Christ established on the earth; and though "to the Jews a stumbling block, and to the Greeks foolishness," it has proved "the power of God unto salvation" to all who have believed. It has made the "wilderness and the solitary place" to be glad, and caused "the desert to rejoice and blossom as the rose." It has raised up those who were bowed down under a sense of their manifold transgressions, and pointed them to "the Lamb of God, who taketh away the sins of the world." It has provided a solace for every care, a balm for every wound.

Prior to the ascension of our blessed Lord, he commissioned his disciples to "go into all the world, and preach the gospel to every creature," and offer "remission of sins" to those who would deny themselves, take up the cross, and follow the Saviour. The poor despised Gallilean fisherman, thus became "fishers of men." They had left all and followed Christ. They had beheld him risen from the grave, and wit-

nessed his ascension up to heaven—and now they were about to publish the glad tidings of salvation to a guilty world—to proclaim the acceptable year of the Lord—to count all things as loss, in order that they might win souls to Christ.

If we trace the progress of Christianity from its first formation to the present time—surmounting almost insuperable difficulties, and overcoming obstacles that every where presented themselves—its happy tendency in ameliorating the condition of mankind, and elevating the faculties to the most lofty conceptions—we are at once forced to acknowledge its Divine origin—that none but the Deity could accomplish such happy results. The impositions of Mahomet were confined to the immediate sphere in which they originated—the dogmas of ancient philosophy have had their day—but the religion of Christ has spread from pole to pole, and its heavenly influence is now felt and acknowledged. Emanating from the source of light, it has spread its radiant influence, bright as the morning, over a benighted world. “The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.”

The apostate Julian, in his crusade against the Christians, having received a mortal wound from an arrow which pierced his breast, was forced to exclaim, “Thou hast conquered, O Gallilean!” The monument erected in honor of the Roman Emperors, for their zeal to abolish Christianity, has crumbled to atoms—while the gospel, in all its purity, is now exerting its benign and saving influence on a continent, vast in extent, and holding an elevated station among the nations of the earth—which their mad ambition never dreamed of. Notwithstanding the powerful array of talent and influence which has been exercised against it—the star still shines, brighter and brighter, diffusing its radiant light, dispelling the thick gloom of scepticism and infidelity, and serving as a beacon-light to conduct the tempest-tossed mariner to the haven of peace. Blessed Saviour! we exalt and magnify thy holy name, that the day-star from on high hath ever shined in our benighted souls; that we, who once “sat in darkness and the shadow of death,” have been brought to experience “the life and liberty of the sons of God.”

B****.

NOTICES OF NEW PUBLICATIONS.

Facts and Opinions of the Fathers. A Charge to the Clergy of the Diocese of Kentucky, delivered in St. Paul's Church, Louisville, June 11, 1840. By Right Rev. B. B. Smith, D. D., Bishop of the Pro. Epis. Church in the Diocese of Kentucky.—The whole subject of the “Christian Fathers,” (that is, the men who in the ages next succeeding that of the Apostles, were distinguished in the Christian Church by their writings) of their character and orthodoxy—of their authority as witnesses, and as theologians, has of late commanded a more than ordinary attention, in consequence of recent talented and learned publications by authors distinguished by station, influence, or reputation. The Charge before us is a synopsis complete, and accurate, of the reasoning; that

though as men who are not inspired, their *opinions* are entitled to no more weight than justly belongs to those of men confessedly intelligent, well informed, and honest; yet their *testimony* is entitled to far more consideration, than that of their cotemporaries, whose opportunities for knowing the facts testified to, were not so good, and whose character, as men of truth, is not so well established. No comparison can be instituted between the testimony of these early fathers, and their successors. for the very plain reason, that the former write of those things which they have seen or heard from eye witnesses, whereas the latter can only report what has come down to them by history, or oral tradition. It is well known, that our Church attaches great importance to these primitive witnesses. "It is evident (such is her language, in the preface to the ordination services) unto all men diligently reading holy scripture and *ancient authors*," &c.; and in the VIth Article, "Whatsoever is not read in holy scripture, nor may be *proved* thereby," &c., looking for the proof, (where scripture is considered ambiguous, or not clear) to the testimony of these very fathers; and in the Charge before us, the *advantage* is fully sustained, of availing ourselves of this testimony, (good, though it be not infallible, as is that of inspired men,) we might say, the necessity of using these corroborative witnesses, in order to arrive at any thing like satisfaction, as to some of the principles held by the inspired writers, and as to certain usages of the primitive Church, for example, as to the doctrine of the Trinity, and as to the usage of sacredly keeping the first, instead of the seventh day of the week.

But we need not attempt to abridge statements, which are perhaps already sufficiently concise in the Charge, hoping, as we do, that it will be read by all who desire to have clear views of the point it so well elucidates. In a short Catechism, entitled "Episcopacy and Confirmation," we lately met with the following very appropriate question and answer: "But why do you refer to those writers on the subject, and not confine yourself entirely to the Scriptures?" "Because the testimony of those writers strengthens our appeal to the Scriptures; and we do not refer to them as interpreters of scripture, but as witnesses to a matter of fact. And if they may not be admitted as witnesses to a matter of fact, we can never prove that the writings of the New Testament are genuine; or that they were actually composed by those men whose names they bear." The Charge justly remarks: "The merits of the early fathers were illustrious. They were noble-hearted, whole-hearted Christians. The firmness and simplicity of their faith was allied to certainty. Their renunciation of the world, and their superiority to its allurements and its threats, were most lofty and exemplary. The strength of their attachment to each other, the unbounded freeness of their charity, and their ready-self-sacrifice, even to the loss of life itself, in defence of each other or of their Master's cause, were above all praise. They had been more than human, if these rare virtues had not their offsets in the idle superstition, the overstrained humility, the constrained and artificial sanctity, and the addiction to vain pomp and ceremony with regard to the ceremonials of religion, which were less their own faults, than the faults of the age in which they lived."

We are no advocates for *instituting* the union of Church and State, at least in our country at present. Neither are we for *abrogating* that

union, in our father land. We therefore cannot assent to these implications: "Here the mischief-making interference of the civil power is to be paralyzed. Here that deadly poison poured into the bones of the Church when she submitted to the embrace of the secular power, is to be neutralized."

Dr. Watts' Divine and Moral Songs, set to Music, and adapted expressly for the use of Children. By Mrs. Brent, London.—This publication has been lately received here, and we believe is a new one, though the title page is without date. It contains 40 pieces of music, that is, one for each of the divine and moral songs, (36 in number) and for the versified ten commandments—the golden rule—love to God and our neighbor—and Give to the Father praise, &c. Who, young or old, educated or untaught, does not admire, and value, and thank the memory of Watts for this holy, and beautiful, and most useful book? The celebrated Dr. Johnson rated it highly among the productions of that versatile master hand, and no part of his eulogium on that most excellent man is more touching, than his reference to the good judgment, the kind feeling, and the happy success of this assistant of religious knowledge and devotion for the infant mind. For the yet lisping, it was chiefly written, and for them what could be better adapted; but no one of the mature and aged can read it without profit to their minds and hearts. Take for example the hymn inculcating that most important practical truth, the Divine omnipresence, "Almighty God thy piercing eye," &c., and those on pious gratitude, "Whene'er I take my walks abroad," and "'Tis to thy sovereign grace I owe," &c. But if we go on we shall quote all, for which of them does not soar far above mediocrity? To have such a body of instruction and devotion—such sound and grateful sentiments, aided by the charm of music, cannot but be a great advantage. Of the manner in which this is executed, we are not qualified to speak, but supposing it to be well done, and if not, believing that the present attempt will lead to other attempts, which will result in making the music for these hymns as good as the hymns themselves, we welcome the production before us, and hope the day is not distant when our children generally will sing and play Watts, on the organ or other instrument, as expressively as they now repeat him to their own comfort and improvement, and those of their hearers.

The Imputation upon the Regular Clergy of not preaching the Gospel briefly considered, in a Visitation Sermon, preached in St. Michael's Church, Lewes, June 23, 1813, before the venerable Matthias D'Oyly, Archdeacon of Lewes; and the Reverend the Clergy of the Deanries of Lewes and Pevensey; and published at their unanimous request. By Samuel Holland, M.D.—1815.—Well hath Solomon said, there is nothing new under the sun. The accusation which gave occasion to this sermon, (for the gift of which we feel much indebted to a valued friend,) is alas, too familiar to our ears. The defence against it is here ably made—so ably, that nothing more need be said, at least until the accuser has disproved its facts, and made a better counter argument. The notes to this sermon are particularly valuable, as containing quotations from the *standard* writers of anti-episcopal, anti-general redemption, and anti-liturgical theology. The extracts we now give our read-

ers, while they manifest the discrimination, the research, and the sound Churchmanship of the author, will convey useful and seasonable instruction and admonition :

"The Missionary Pilgrim sets out with the hope of learning rather than with the design of teaching ; but he begins his journey with no very favorable omen of future improvement. "The Pilgrim feeling the rising hymn of thankfulness in his heart, while the tear drops from his eye, exclaims, *Lord, how is it that thou hast manifested thyself unto me and not unto the world?*" In his way to Zion, he visits a moral man, a moral preacher, and a pious man. To any other than such a Pilgrim these would be considered as valuable circumstances ; but it appears that his prejudices prompted him to seek for something more demonstrative of Faith than practical Christianity, something more Spiritual than rational Piety, something more Holy than Holiness of Life. He underrates and despises them all. The moral man is represented as a faultless monster, highly moral without any sense of devotion, eminently virtuous though a disbeliever in future punishments. Could a Deist have delineated a character more to his mind ? But supposing the possibility of the existence of such a person, why is this description given as characteristic of a whole genus ? Is it insinuated that Atheists may be moral men, and moral men Atheists ! The pious man was scarcely more approved by the self-gratulating Pilgrim, though his house (*by their Fruits ye shall know them*) was the abode of order, of harmony, of happiness. And why ? because forsooth after a time the Pilgrim discovered that he himself, not the pious man, had been praying and attending to ordinances without the spirit and the power of Godliness. The Pilgrim had a right to answer for himself, but I suspect that it is his intention to insinuate that as the Fruits of the Spirit were found in this case, though the Spirit itself might be wanting : so, *e converso*, the Spirit may exist without producing any fruit. However this be, our chief concern is with the moral preacher. He is of course made to preach on that fine text which I have mentioned in Micah ; *He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* But he is made to preach upon it, only to afford the opportunity of having it disparaged and explained away. This is indeed a text in its general acceptation, alarming to those who accuse the regular Clergy for preaching morality ; and well it may be, for, with this single passage, we may meet the whole host of their arguments and defeat them. But mark the ease with which the plainest directions of Scripture may be wrested to the support of a favorite doctrine. The moral preacher descants, as his text required, on the Christian virtues of justice, mercy, and humility ; especially that humility which is the true basis of all religious conduct, the walking humbly with our God. How could the Pilgrim, who began his journey with proudly appropriating to himself the address of the Disciples to their Lord, (misconceived too, and misquoted as well as misapplied) brook so humiliating a requisition ? To help him through his difficulty, a poor man is brought forward, who considers it a mercy that *he hath not so learned Christ* ; and another interpretation is found for these offensive conditions of acceptance. Mark well the words. They are these : "The Prophet himself, in the very words as they stand, declares that these separate acts are *with God* in their performance. And without all pos-

sible dispute, the first and highest instances of all duties, must have a priority of reference towards him. Hence therefore, *I do justice* with God, when, from a clear conviction, that I have broken his righteous laws, and as such stand exposed to the penalty due to the breach of them, I confess that I merit nothing from his Almighty hand, but indignation and wrath, tribulation and anguish. *I love mercy* in the fullest and truest sense of loving mercy, when I acknowledge upon my bended knees, and in the most heartfelt rejoicing, that it is of the Lord's mercies that I am not consumed, because his compassions fail not. And *I defy any one to walk more humbly with God*, than the Believer, who, while daily confessing himself to deserve nothing but punishment, is receiving nothing but mercy. This is indeed to follow up the Divine precept, and becomes the best comment upon what it may well be supposed *the Lord requireth*. But the view of the Prophet's words, according to this interpretation of them, is what I did not learn in the early part of my pilgrimage!!!—*Zion's Pilgrim, by Dr. Hawker.*

"If I have fatigued the reader, as well as myself, with this long note, I will ask his attention only one minute more, while I endeavor to lead him to the explication of a mystery which he must be anxious to develop, namely, by what means, natural or supernatural, the author of this Pilgrimage acquired his knowledge of the sense of this passage, so totally at variance with the commonly received notion of its import. On the cover of a book he is now publishing in Penny numbers, and which appears to have obtained, from the fame of its author, a wonderful and increasing circulation through every part of the kingdom, called "*The Poor Man's Commentary on the Bible*;" his own Imprimatur runs thus: "*This Commentary on the Bible is intended as an humble help to those who, in reading the Holy Scriptures, desire as much as possible not to rely on human teaching, but to be brought under that which is Divine; that so the things which are freely given to us of God, may come to us not in the words which man's wisdom teacheth, but that which the Holy Ghost teacheth!!!*"

If the author claims for his Commentary no higher authority than other commentators claim for their opinions, I see no meaning in this advertisement of his work. If he insinuate more;—Oh modesty, where is thy blush! Humility, where thy reverence!" * * *

"If, from misunderstood passages of Scripture, persons are taught that they can be saved without obedience to the commands of our Redeemer as well as faith in the power of his Redemption, the Word of God is handled, however undesignedly, in such a manner as to *deceive* them in a concern of the highest importance."

I confess that I seldom hear the bell toll for one that is dead, but conscience asks me, what hast thou done for the saving of that soul before it left the body? There is one more gone into eternity; what didst thou to prepare him for it? And what testimony must he give to the Judge concerning thee? Such questions will naturally occur at such a time, to every Minister, whose conscience has not lost all feeling and tenderness. When one of our flock passes the awful line of separation; or when we are laying his remains in the chamber of darkness, how can we help reflecting with ourselves, and saying, here lies the body, but where is the soul?—*Baxter's Reformed Pastor.*

SELECTIONS.

FOR THE GOSPEL MESSENGER.

DISCOURSE ON CONFIRMATION.

Mssrs. Editors—The publication of the following discourse seems to me at this time (Confirmation having been recently administered in our city) peculiarly appropriate, and its valuable and impressive lessons may do good, as well to those who have “avouched the Lord to be their God,” as to those who have hitherto neglected this bounden duty and service. The sermon was printed in 1770, and will remind us that our Church always speaks “the same thing.” Skelton was one of the giant minds of the last century; a learned theologian, and one of the most holy and devoted of the Ministers of Christ. His views of Confirmation will be found in strict accordance with those of our standard writers, on both sides of the Atlantic.

1 COR. xvi. 13. “—Quit you like men, be strong.”

If by the pains taken with you, the younger part of this congregation, in the nurture and instructions of your ministers and parents, you understand the nature of baptism and confirmation; you will be at no loss for the application of those words to yourselves.

Lest however you should, in any degree, be still ignorant of these matters, I shall,

First, a little explain them to you, and then endeavor to assist you in the application of my text.

In baptism you are called out of this vain and sinful world, washed from sin, and gathered into the church or family of God, by a covenant of peace, made between him and your soul, through the blood and mediation of Christ, wherein God, on his part, promises to receive you as one with his Son, as his own adopted child, and the heir of an eternal kingdom, infinitely more happy and glorious than all the kingdoms of this world, where they united in one; and wherein, encouraged by these high and interesting promises, you, on your part, solemnly vow to renounce, abhor, and make war on, the devil, the world and the flesh, those enemies of God and your souls; rightly to understand, and firmly to believe, all the chief articles or heads of the Christian faith; and so to understand and observe the commandments of God, as always to do that which he requires, and to abstain from that which he forbids, therein.

Here now is all you are to account for as a Christian. Here is the rule you are to live by—here is the rule you are to be judged by. Remember, you have by a vow made it your own rule, and put your eternal salvation on the careful observance of it.

So great is the change made in you by baptism, that, from the alien and enemy of God, from the outcast of heaven, you are become the brother of Christ, and the son of God; from the heir of that curse, which fell on the first Adam and all his posterity, you are become a joint heir with Christ, the second Adam, of all the happiness and glory, which almighty love can bestow upon you. You are no longer the same creature. You are a new creature: You are dead, and have passed from death

unto life. You are dead to this world and sin; and your life is hid with Christ in God. *Know ye not, that so many of you as were baptized into Jesus Christ, were baptized into his death, that you were buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the father, even so ye also should walk in newness of life. Reckon ye therefore yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.*

Now, as to Confirmation, several things are to be considered in it; first, that it is not a sacrament according to the notion and doctrine of our Church, nor can be esteemed on a level with the sacraments agreeably to the word of God; secondly, that it is a holy rite, practised universally by the Apostles, Bishops, and Christians, not only of the first and purest ages of the Church, but in all ages, from thence to the reformation, when some of the Protestant Churches thought fit to discontinue it, on account of the superstitious ceremonies added to it in less enlightened times, which, blessed be God, did not prevent ours from retaining a rite, in some sort, necessary, at the same time that she pruned away the new fangled additions; thirdly, that in this rite the Christian, who was baptized an infant, confirms the baptismal covenant made in his name, by taking on himself all its sacred obligations, from whence arises what I call the necessity of the rite, where-ever infant baptism takes place; and fourthly, that herein the spirit of God, communicated by the laying on of the bishop's hands and prayer, confirms the Christian, now come to years of discretion, and well acquainted with the terms of the covenant, in the renunciation, faith, and obedience, engaged for by vow, when that covenant was entered into.

Here is a short account of baptism, and of its confirmation on the part of every sincere Christian, when arrived to the requisite time of life. As to the too early practice of baptizing, confirming, and administering the eucharist, all at once, even to infants, when a bishop was present, and of using oil in Confirmation; the Scriptures do no where countenance it, our Church therefore rightly disowns it, and consequently we are, in no sort, concerned, on this occasion, to trouble ourselves with it.

No, but that which you, my dear young people, are infinitely concerned in, is, to make your full advantage of the ordinance you are going to perform your part in, a thing impossible to be done, but with hearts seriously set to perform your part of the covenant, that, the holy spirit having ripened your good resolutions with his grace and guidance, *every one of you may grow up unto a perfect man, unto the measure of the stature of the fulness of Christ; and that you henceforth may be no more children, tossed to and fro with every wind of doctrine, but may be able to quit ye like men, and to be strong, strong in the Lord, and in the power of his might.*

Do not hope, that the holy spirit will, by his grace alone, and without your concurrence, enable you to renounce, to believe, and do, as you have vowed. If it is but little you can contribute to the work of your own salvation, that little, however, must be done, or we cannot see how you can be saved. You are commanded to work out your own salvation with fear and trembling, though you are, at the same time, comfortably assured, that it is God that worketh in you, both to will and to do. But why a command from your maker, to do somewhat, if you are by nature able to do nothing?

Some, it is true, too much magnify the natural power of man to do good, and to justify himself. These men talk as if they could do every thing, and would thank, not God, but their own virtue, for heaven. Others there are, as ready to level all mankind with brutes, or rather mere machines, wherein there is no self power of acting, who, in short, can do nothing, at least that is good. Not far from the middle between these extremes are placed the moral powers and capacities of man. Somewhat he can attempt; nay somewhat he can do. He can meditate. He can watch. He can pray. He can resolve. God only can give effectual force and vigor to these acts or endeavors. Man can plow, harrow, and fence. God alone can dispense the seed, the sunshine, and the rain of his grace, and bring the harvest to perfection. A man is not to lie down on his back, call for the daily bread of his soul and body, set open his mind and mouth, and expect it in a shower. No, he must up, and labor, and be thankful to God, if he gives the increase, which, in case our own endeavors are not wanting, he never fails to do. If, having done all you can, you come to God, at this day, in a due sense of your own weakness, and his goodness, he will infallibly help you. But, if you do not come, how can you hope for his assistance?

Undoubtedly your weakness, in regard to the work of your salvation, is deplorably great, and it will be the first step towards the attainment of the strength, you stand in need of, to be thoroughly sensible of that weakness.

Look deeply therefore into yourself, and sharply back on your past life, that you may fairly judge, whether you are that wise, resolute and worthy being, you are sometimes vain enough to think yourself. Reflect how often you have been miserably mistaken in the plainest points, or gone wrong, when the way lay open and direct before you. Have you been able to judge or believe, on a thousand important occasions, as you ought, or as your true interest and real happiness required you should? Nay, even when God or man, had taught you to judge or believe aright, how seldom have your heart and resolution been able to second that judgment, or to follow that faith into action, as a barely rational creature, not to say the disciple of God, should have done! Consider further still, whether even your consciences misled themselves, have not often misled you, or oftener, when they have distinguished good from evil to you, have failed for want of power over you, steadily to affix your choice to the good.

Having, on the footing of your own experience, put yourself to a fair trial in these particulars, you will find, you are a very weak, perhaps too, a wicked, a despicable, and miserable creature; not wiser than Solomon, who drove into the adoration of a stone; nor more righteous than David, who fell from a resemblance of God's own heart, into adultery and murder; nor more firm or faithful than Peter, who forswore his God and master. You will perceive, *that you are not sufficient of yourself to think any thing as of yourself; that you can do nothing without Christ.*

From the melancholy apprehensions, arising out of these mortifying reflections, you are revived by these comfortable declarations of the holy spirit, *that your sufficiency is of God, and that you can do all things in Christ, whose grace is sufficient for you.*

Behold then, God, this day, if you are properly disposed for the reception of so inestimable a gift, offers you his holy spirit by the hands of his appointed servant, first, to guide you into all truth, that is, to assist your understanding, that you may judge aright; then to assist both your understanding and heart, that you may believe aright, for faith, a truly Christian and lively faith, is not of yourself, it is the gift of God; and lastly, so to enliven and invigorate your conscience, that you may resolve and act up to the name and character of a real Christian, to the character of a candidate for eternal glory.

In baptism you was made, and are now going to be confirmed the child of God. If you consider yourself as his child, take care to be dutiful and obedient to your heavenly father. If danger of sin approaches, or your enemies come upon you, run and cry, and louder still, in case you fall. You was safely lodged in your father's house, how came you out into the way of mischief? into the street or broad way of the world? You stole out to play, or to snap up some glancing bawble, and now are in danger of being swept away by the crowd, or trodden under foot by the gallopers and coaches that hurry downward on that road to destruction. You are lost, if you cannot recover your father's door. Rise therefore, run for your life, and cry. If you do this with all your might, your father will send out one to quicken your motion, and pull you in again.

By baptism you was enlisted into the army of Christ, the captain of your Salvation. But that was done for you by sureties when you was yet a child. You are now going in person to be attested and sworn into his service. You are going to be trained to the exercise and discipline of a Christian Soldier; to put on the helmet of salvation, the breast-plate of righteousness, and the girdle of truth; to take the shield of faith, and the sword of the spirit, at the armory of God. You are going in a little time, to be fed at the table or magazine of your Lord with the bread of life. Religion, truth, virtue, heaven, Christ, God, your soul, all are to be sought for. See that you behave yourself in a manner worthy of such a cause, and such a captain. Keep close to the standard, and firm in your rank. It is safest fighting in a body. Single combat hath more of danger in it. Forsake not therefore the assemblies of the faithful, as the manner of some is. Join warmly in family devotion, and in religious conversation with the more pious part of your neighbors. Above all, go constantly to God's house and table. Here is no mixture of folly or sin in what is said, as too frequently there is in other meetings, even of the better sort of Christians. Here you converse with God by prayer, and he with you by his word. Here you may kindle your devotion at the fire of others, and light your candle at those which shine around you. You may take an useful example from the army of your enemy. He, you see, keeps up the spirit and discipline of his service by assembles in those churches of his contrivance, play-houses, gaming-houses, taverns, drums, &c., in higher life; and in fairs, horse-races, cock-fights, dram-shops, whiskey houses, in lower life, where his veteran soldiers, and raw recruits, meet to exercise one another, in lying, cheating, swearing, lewd jesting, infidel haranguing, and sneering at religion, and, in all these, giving vogue and fashion to wickedness. Thus it is, that the enemy prepares for battle. In assem-

blies of an opposite kind, and by exercising, must you prepare, on your part. Nothing in your power is able to give you so much skill, strength, and courage, in the spiritual warfare. If however at any time you grow faint-hearted because of the destruction that wasteth at noon day, remember the promise of God, that though a thousand fall at thy side, and ten thousand at thy right hand, it shall not come nigh thee. God is at thy right hand, and thou shalt not be moved. See how the good christians of your acquaintance advance steadily on the enemy, and put to flight the armies of the aliens! See how the Martyrs break through fire and blood to take the kingdom of God by violence! Above all, see how Christ, your captain, lays round him with his cross, levels whole ranks at once with every stroke of his two-edged sword! His almighty hand rises to heaven, and crushes to hell, at every blow. How can you be dismayed, or draw back, in such company, with such a leader, and such a prize in view? Shew the proof of your armour, and the vigor of your feeding, by the glorious spirit of your charge. Quit you like a man, be strong.

You are now come to that very important, and indeed dangerous time of your life, when, both your reason and passions almost on the borders of maturity, there arises from thence a sort of necessity, that you should choose your master and your way, not only for the remainder of your days, but even for eternity also. You cannot be long indifferent. The cast and character of your life must now be fixed in such a manner, as not to admit of any great change, without extreme difficulty, nay, without perhaps a frightful risque in regard to the safety of your soul. It is a common and just observation, that such as men are in the earlier part of their lives, such they generally continue to be, till death. It seldom happens, that the good boy makes a bad man; and seldomer still, that a wicked and disorderly lad is reclaimed into a virtuous and regular man. Of so great consequence is it to begin well, that the boy, a few singular cases only excepted, fixes a course of life for the youth; the youth for the man; and he, for the angel, whether of light or darkness.

Come then, my dear young pupil, choose your master, and your way.

A master you must have; a servant you must be, as you are but a creature, and therefore by natural necessity a dependent being. God, by right of creation, is Lord and Master of all. But the evil spirit sets up, by rebellion and usurpation, as to himself, and by permission from God, in order to your trial, for an absolute mastery and dominion over you. The question now is, whether you will have God for your Lord, or submit to be a slave to the devil? Your reason finds no difficulty in this choice. You readily cry out, I will obey God, and fight against the Devil. But does your heart always say so too? Do you not often yield to the motions of sin in your corrupt heart? And what is your heart, thus in motion, but an engine, wrought by the evil spirit, and played off against God and his law? *Know you not that to whom you yield yourself a servant to obey, his servant you are to whom you obey?* Or know you not, that, as often as you commit sin, you obey the devil, and are, so far, actually his servant? You must choose your master therefore with all your heart, as well as with all your understanding. God, for his part disdains a divided servant, and a trimming service, paid partly to him, and partly to his enemy. He commands you to love him with

all your heart, and his goodness to you demands it entire. You cannot surely think of obeying him with but an half of it.

Well, you renounce the devil, that monster in the creation, that despicable slave to sin, that infernal tyrant to the wicked, whose sole intention it is to insult Almighty God, through you, and to make you as foul, as vile, as miserable a rebel, to all eternity, as he is himself. Him therefore, and all he tempts you to, by the world, and the corruptions of your own fleshly nature, you persevere to renounce and abhor.

And God you are resolved to serve with a steady understanding, and an undivided heart. You will serve him, who hath the sole, the eternal right to rule over you, as him who gave you being, who bought you with his blood, who comes, as this day, an almighty ally, to join you against the enemies of your soul; him whose service is the only perfect freedom, honor, happiness, of all his rational creatures; who is in himself infinitely good and lovely, infinitely great and glorious, and means nothing by his dominion over you, but to make you, for ever, good, lovely, great, and glorious, like himself. It is very well; but you must never forget, whom it is you profess to serve, and how he is to be served, namely, in spirit, and in truth, with a warm watchful, and resolute spirit, and with truth agreeable to your professions, with fidelity conformable to your vows. If you begin well, your work is half done, and the necessity of a sorrowful repentance, or the dreadful danger of sinning, and never repenting, may be happily prevented. It is better never to be ill, than to be cured, were the spiritual medicine ever so infallible; but alas! we know of no such medicines for a soul, far gone in the mortal disorder of sin, and perhaps incapable of the application. *Remember therefore your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them, and God too shall say, he hath no pleasure in them.* Give your heart to God, while it is yet young and tender. Offer not your first fruits to the devil, and think to put God off with the chaff and refuse of old age. *Watch and pray, that you enter not into temptation. Watch, for you know not what hour your Master cometh. Pray without ceasing, for your sufficiency is of God, and of him only.*

Choose now your way too, my dear children in Christ. There are two ways before you, one called the narrow way, and the other, the broad. This leads downward, that upward. You see, they set out, both of them, just from your feet, but go wider and wider from each other the further they advance, till it becomes a long and painful journey to cross over from the one to the other, in regard to the unhappy traveller, who may have entered into the wrong road at first, and proceeded in it, till his day is wearing towards an end. This broad way here gives room for many travellers abreast. It is smooth and easy to the foot. Its hedges are flowery, and loaded with fruit as fair to the eye, and as delicious to the palate, as that which hung on a certain tree in the midst of *Eden*. The pleasures and profits of this world may be picked up in the shape of guineas and diamonds, at every step. The air richly perfumed, breathes in soft music on the ravished ear. This is the reason, I suppose, that the passengers here, instead of soberly walking, are observed to dance down to the wanton measures, in pairs, while some, fast asleep, are carried along in gilded coaches. On each side are palaces for inns, where

there is entertainment for man and beast, with pomps, pleasures and riches promised on every sign. Such is the broad road at the end next you; but further onward it grows narrow and cragggy. You meet with thorns and briars among the flowers. These decrease, and those become more frequent. Some base money, or counterfeit stones, are thinly scattered on the road. The air becomes harsh. The music is often intermixed with groans and yells. The passengers, enfeebled by surfeit and satiety, drag their limbs with labor, though the road lies wholly downhill; and they in coaches are kept awake by the gout and stone. Here the inns are filled with drunkenness, rapes, broils, bloodshed, murther, remorse, and terror. Here gaming-houses and jails, apothecaries shops and tombs, turn the road almost into a street. A little further down, a frightful pair of stairs, formed for the greater part of precipices, instead of steps, throws the travellers into a bottomless gulph, too shocking for the approach of description. Hear therefore, ye youth, the voice of him who cries aloud, *go not in the broad way which leadeth to destruction.*

No, enter in at the strait gate, and take your journey upward in the narrow way, narrow only at first to those who come over from the broad, but, from the beginning, open, and easy enough of entrance, to you, in whose yet untainted minds goodness is not altogether unnatural. You are not yet swollen by habits of sin to so great a size, as to make your entrance very difficult. It is but of yesterday that you ceased to be one of those innocents, of whom Christ saith, *of such is the kingdom of heaven.* Pass in resolutely among the thorns and roses of this way, rather than among the roses and thorns of that other. Herein, the higher you ascend, the air will grow clearer, the light stronger, and your prospects still larger and more beautiful. This world with it's trifling persons and insignificant things, grows less and less to your eye, till you see it but as a dark and disagreeable lump of confusion; while the heavens open to you, and the things above, as you approach them, begin to look larger and more illustrious to the eye of your faith, till you see them as they are in themselves, all lovely, all great and glorious, such as the unregenerate eye hath not seen, the unregenerate ear hath not heard, and the unregenerate heart hath not conceived, nor can conceive. On the other road every pleasure enfeebles. Here every pain invigorates. There the travellers forming themselves into a community of miscreants and reprobates, help to hurry one another downward, and the great deceiver, redoubling their weight, increases their power of plunging still deeper and deeper: but the faithful Christians on this road, joined in a communion of Saints, lend their hands and shoulders to help one another upward, as often as this or that traveller grows weak, or the hill too steep for him to climb; while the Spirit of God spreads a plentiful table for his refreshment, takes him to repose in his house, and sometimes sets him forward in the fiery chariot of Elijah. Here a conscious sense of virtue, an ardent love of God, a burning zeal for his service, and an heavenly ambition, shall inspire you with courage, and teach you to glow at the sight of danger, nay, even to rejoice in tribulation, especially if brought upon you for your fidelity to so gracious a master. But move a little further up to the point of victory, where tribulations and persecutions shall be left behind; where triumph and exultation shall

begin ; where you shall be crowned, and surrounded with the natives of heaven, with saints, martyrs, christian heroes, angels, archangels, principalities, powers, thrones, through the loud hallelujahs of whom, you shall pass into the immediate presence of your God, your Father, your Saviour, your Comforter. You shall see him. You shall see his countenance all covered with smiles and love. You shall hear him say, *well done thou good and faithful servant, enter thou into the joy of thy Lord.*

Enter ye therefore in at the strait gate, and travel ye in the narrow way, which leadeth to life. Think it not too much to encounter with some difficulties, and to struggle patiently for a short time, that you may live for ever in joy unutterable, and glory inconceivable. Remember you must be a partaker of Christ's holiness, perhaps, in some measure, of his sufferings, before you can be a partaker of his joy.

And now, my dear children, whom I have faithfully labored to train up in the way that ye should go, *I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, through all ages, world without end. Amen.*

THE CHURCH "AS IT IS,"

FROM BISHOP BROWNELL'S LATE ADDRESS.

For its doctrines, its ministry, and its sacraments, we are to rely on the Holy Scriptures alone ; explained by enlightened reason, and by the assent of the universal Church in its earliest and purest ages. Its worship, discipline and usages, we are to preserve without innovation or change, as they were settled by the great English Reformers, and have been established by the wise Fathers of our own branch of the Church. By adhering to these principles, we shall pursue a course equally free from the errors of the Romish superstitions, on the one hand, and from the novelties and devices of sectarian dissent on the other.

With these principles steadily in view, I have been much less interested than many of my brethren, in the writings of certain distinguished Divines in England, which have become the theme of so much controversy, both in that country and in this. I have no belief that these writings will produce such effects, either for good or for evil, as are apprehended by those who are engaged in these controversies. In England, the Church, from its earliest organization, has been intimately connected with the State. Under such circumstances, it is not wonderful that many men should have become somewhat unmindful of its divine origin, and of the permanent obligation of divine institutions. The writings in question may have a salutary tendency in directing the public mind to the nature of the Christian Church, as it was founded by the Saviour and his Apostle, and to the sense in which its doctrines and usages were understood by its first defenders and martyrs. If the learned authors have

sometimes manifested an undue veneration for the writings of the early Fathers of the Church, and an undue admiration for some ceremonies which were dropped at the Reformation, there can be little danger from their enthusiasm on these subjects, in a country of free discussion; and a nearer approximation to the truth will be the probable result in England, of the present controversy. I can not help thinking, however, that in that country, much of the heat of this controversy, and much of the interest which it has excited, have been occasioned by its connection with those party politics, and sectarian prejudices which prevail there. In our own country, the first of these causes can have no influence, and the latter must be much less strongly felt; and we should be unable to account for the sensation which the discussion has excited among us, were it not for the influence of those sympathies and antipathies, which, in the present state of intercourse, are so easily propagated across the Atlantic.

The circumstances under which our Church has grown up in this country, have led us to regard it in its true character;—not as a state establishment, but as a divine institution. As a minor denomination of Christians, too, we have been constantly compelled to act on the defensive; and have been more generally accustomed, than our English brethren, to refer its constitution to the appropriate scriptural authority, and its usages to those early Christian writings, by which they can be successfully defended.

Though I do not imagine that the Tracts referred to, or the discussions which have grown out of them, will lead to any material change of sentiment, in regard to the doctrines, discipline, or usages of the Church, as they are now received and practised by us, yet the writers will not fail to command our respect for their learning, their talents, and their piety. And if the controversies which they have aroused, both in England and in this country, are attended with some violations of Christian charity, it is to be hoped that the evil will be counter-balanced, in the ultimate elucidation and establishment of truth.

For ourselves brethren, we are much less concerned about new discoveries in religion, than we are to preserve, in their integrity and purity, the faith and worship which now pertain to our Church;—founded as they are in the Scriptures of truth, freed from the errors and incumbrances of superstition by the reformation, and detached from all embarrassing alliance with the State, by the civil constitution of our country. We love the *Church as it is*: “*Nolumus mutari.*”

The Bible.—It is not only a moral, but an *intellectual* instructor. “If it were read (says Melville) by our artisans and peasantry, we should be surrounded by a far more enlightened, and intelligent population, than will appear in the land, when the school-master, with his countless magazines, shall have gone through it, in its length and in its breadth. In caring for man, as a moral being, God cared for him as an intellectual.”

POETRY.

FOR THE GOSPEL MESSENGER.

IN MEMORY OF MY DAUGHTER.

OBT. OCT. 1839—ÆT. IV. ANN:

I had a daughter once: she was a sweet and lovely child,
 God's heavenly visage seemed to dwell.
 In the light of her fair countenance. She came
 As a dream, as a dream full of hope and joy
 And great gladness. She came like a bud
 Of some sweet flower, in early spring time borne,
 Full of fragrance soft and wild. And she,
 For a brief season, danc'd before our eyes,
 In innocency's bright and holy vesture clad.
 In great extacy we beheld this fair creature:
 With joy uncontrolled our hearts leaped towards her
 And our tongues spake forth wrapt feelings
 Of our boundless love. Time sped apace,
 And each season, upon its fleeting wings,
 Brought other hopes and new joys. Pride came
 With its multitudinous throng and vanity,
 With all her train; worshipped this idol
 Of our souls. Joyous anticipation ov'leaped
 Far off years, and revelling, in the luxuries of fancy,
 Futurity laid bare her hidden gems.
 Drunk with much pleasure, memory veiled herself;
 And gliding smoothly down the stream of time
 All seem'd one jubilee of bright and endless joy.
 Vain! Sinful! The Creator our adoration passed
 The *Creature* was our God.

Darkness now the scene invests
 And the day dream of our hope is changed and gone!
 Mournful and sad, we are grieving here!
 Sorrow crowns each aching brow and bitter tears
 Are falling fast. My daughter! She comes no more!
 Autumns yellow leaf shall fade and fall
 And winter's chill blast shall mourn and sigh
 O'er her rude and lonely resting place:
 Smiling spring her annual tribute then shall pay,
 And gay flowers, fresh and wild shall bloom around:
 Tall trees o'er the moss grown sod shall cast
 Their summers shade; and the winged songsters
 Of the grove, in tuneful chorus there,
 Shall sing a requiem o'er my daughters grave
 Sleep on my sweet child! Io Pœan! Io Pœan!
 Of this vain world ye never were a part. Ye came
 As the shade descends at evening tide,
 As the sparkling dew at early morn ye went.
 My daughter! My daughter! though tears
 Are falling fast and aching hearts are here,
 Yet, angel of brightness! Thou art beaming now
 In Heavens transcendant glory set,
 A rapture and a happiness! Farewell! Farewell!
 Like some sweet flower (apt emblem of thine
 Own pure spirit) that whilom in beauty bloomed
 Thou art withered and dead and gone,
 But we breathe thy soft fragrance still,
 And memory—tho' with sadness teeming—
 Thy fair face, shall as a secret treasure keep,

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephens' Chapel.—That for September, was delivered on the appointed day, and the amount received was \$25.

St. Stephens and St. John's Chapels.—It has been resolved, by the "Executive Committee" of the Charleston P. Episcopal Domestic Female Society, that these Chapels shall hereafter be separate charges, and the Senior Missionary, the Rev. C. Wallace, whose labors hitherto have been chiefly at St. John's, has been assigned to that station, and the Rev. J. S. Hanckel to St. Stephens'. In sustaining the Mission at St. John's, the Society above named is assisted to the amount of half the salary by the Society for the advancement of Christianity in South-Carolina. On accepting the resignation of the Rev. Paul Trapièr, who has so long, and so usefully served these Chapels, the "Executive Committee" entered on their minutes an expression of their gratitude to him, and of their regret that constraining circumstances had removed him to another sphere of action.

Episcopal Journal—Extracts from it.—August 2d, seventh Sunday after Trinity, at St. John's Church, Hampstead, in the afternoon held divine service, the Rev. J. S. Hanckel preached.

August 6th, at St. Stephens' Chapel, in the afternoon delivered the Monthly Missionary Lecture.

August 16th, ninth Sunday after Trinity, at Grace Church, Sullivan's Island, held divine Service and preached in the morning on confirmation, and in the afternoon on the advantages, spiritual and temporal, of the Lord's day observance.

August 23d, tenth Sunday after Trinity, at St. Peter's Church, Charleston, in the morning, preached on confirmation.

August 30th, eleventh Sunday after Trinity, at St. Michael's Church, Charleston, in the morning, preached on confirmation.

September 9th, Wednesday, at St. Michael's Church, Charleston, administered the sacred rite on confirmation, and delivered an address to the confirmed. There were confirmed of St. Philips' Flock 31, of St. Michaels 21, of St. Paul's 25, of St. Peters' 24, of St. Stephens' 23, of Grace Church 2—Total 126.

September 16th, Wednesday, an Ember day, at St. Andrew's Church, in the Parish of Christ Church, preached from Gen. iii., 19, and in a "short address recommended the subscribing to the periodical paper of this diocese called the "Gospel Messenger," and to the "Society for the advancement of Christianity in South-Carolina. The Rev. Dr. Hanckel read prayers.

September 20th, fourteenth after Trinity, at St. Paul's Church, (Radcliffeborough,) preached on affliction, and delivered the short address named above.

September 24, a notification, in conformity to the 30th canon was received from the Vestry of St. Michaels Church as to their recent election of a Rector, and assistant Minister.

September 25th, "To the "Executive Committee" of the P. Episcopal

Female Domestic Missionary Society, in conformity to its Constitution, I nominated "*a Missionary*" to fill a vacancy, and he (the Rev. J. S. Hanckel) was duly elected.

September 27th, 15th Sunday after Trinity, P. M., at St. John's Chapel, Hampstead, held divine service and preached on Christian resignation.

Spirit of Missions.—The September number contains the correspondence of the South Western Missionary Bishop, of two of the Foreign Missionaries, and of a Layman of Texas, also intelligence from the North Western Missionary Bishop. No Missionaries are more active than those of them who are Bishops, and they are planting extensively, and we trust effectually, the good seed. The amount reported for Domestic Missions is only \$1434, of which 702 from South-Carolina—for Foreign \$892—from South-Carolina \$601. "A daughter of the Church," in Russell County, Alabama, sends the proceeds of a dairy beyond the wants of the plantation \$40. She labors that "she may have to give to him that needeth."

Connecticut.—The Journal of the Convention, which sat June 9 and 10, and has just been received, informs us, that there were present the Bishop 51 of the Clergy, and 59 of the lay delegates. There are in this Diocese 75 Clergymen, and 13 candidates for holy orders. We have marked to be placed on our pages, the excellent and very seasonable remarks of Bishop Brownell on our Church "as it is," and those of the Rev. Dr. Jarvis, on the all-important topic of education.

Kentucky.—The twelfth annual Diocesan Convention was opened June 11th—present the Bishop and several of the Clergy and Lay Delegates. The whole number of Clergymen in this diocese is 20. The Bishop's charge has been noticed among our new publications.

Bishop Chase.—He, says the Churchman, is *the* man for the purpose in which he is engaged; that of planting the Church in the State of Illinois. His devotion to the Church, and his unbending steadfastness of purpose, secure for him our confidence; and he has the power, beyond other men, of awakening religious sympathies in his behalf. The extraordinary favor that followed him in England, is well known; and the liberal countenance and noble benefactions which he has more recently received from the Pinckneys, the Richardsons, and the Rutledges of South-Carolina have gone before him, and opened the hearts of others in the North and East for his reception. Is such an opportunity for founding the Church in Illinois to be lost? We think not; and we sincerely hope and believe that the Churchmen of New-York will contribute largely to the accomplishment of the Bishop's object.

Bishop Doane.—The London Christian Remembrancer for June, notices with strong expressions of gratification, the Journal of the Annual Convention of New Jersey for 1839, together with the Bishop's Charge, and his address on Confirmation. The Remembrancer occupies a number of pages with remarks upon these pamphlets, and extracts from them which are introduced in the following manner:—"The name of

Bishop Doane is well known, and highly respected; and whatever comes before us with the sanction of his authority is well entitled to attention. A member of the Church of England, in particular, will look with great interest to proceedings of a public nature connected with the kindred Church in America; he will sympathize with it in its difficulties, and rejoice in its exertions and success; not on the low principles which sectarian prejudice may assign to him, but on high and sacred grounds; because he believes it to be built on the foundation of the Apostles, and under the blessing of God, to be a most effective instrument in spreading abroad the knowledge of salvation, and maintaining and perpetuating the faith of the Gospel."—*Utica Gospel Messenger*.

Canadian Missionary.—A faithful laborer in the Upper Province, giving an account of his stewardship, thus notices the sorrows and joys of those who seldom hear the language of the Liturgy they once enjoyed, and though his remarks allude to our brethren North of the St. Lawrence, they may well be applied to many of our own people in the vast prairies and forests, along our great lakes and western streams. Would to God we could think and do more for them:—"One female, whose attention I had observed to be rivetted to the service as it proceeded, came up, at its conclusion, to the person who had led the responses, and, as he afterwards told me, took him by the hand, and thanking him, exclaimed. "O sir, I have been this evening in England again!" It must be no small delight indeed to those who have been, perhaps for years, debarred from listening to and joining in the beautiful prayers of our Liturgy, to have all their old associations revived in so calm and holy a manner. I could almost envy the poor woman her feelings, as the recollections of her father-land came crowding on her mind. May I be allowed to digress a little longer, in order to remind those who have constant facilities for attending the services of the sanctuary,—so much so as almost to have forgotten the greatness of the privilege,—that there are hundreds and even thousands of their brethren scattered through the wilderness 'as sheep having no shepherd,' who would rejoice to be even 'door-keepers in the house of the Lord.'"—*Ibid*.

Catechising.—In a late report to the Rhode Island Convention, we read "your committee would also venture to call the attention of the Church in this Diocese to the propriety and importance of reviving in all our Churches the ancient and edifying practice of *catechising*. This body is perhaps aware that this practice, after having lain dormant in the American Church for a long period, has recently been restored in quite a number of the parishes in different parts of the country, and with such results as encourage the hope that the practice may yet become universal." The practice has not been *dormant* in this Diocese. Our Sunday schools have never been permitted in several of our Churches at least, to prevent "*catechising*" openly in the Church by the Minister.

On Clerical Dress.—Bishop Onderdonk, of New-York, in a late communication says:—Having been frequently requested by many of my reverend brethren of the diocese to state publicly the views which I

have privately expressed on the subject of the clergy appearing, at the opening of Convention, in their official robes, I take this opportunity of doing so.

It is a generally conceded point in the Christian Church, strictly accordant with reason, and a sense of the natural decency of things, and fully sanctioned by Holy Scripture, that appropriate ministerial garments are right and proper. The fitness of this appears to be nearly as manifest in the case of all the attendant clergy, when they give their presence on occasions of special public solemnities, as of those who actually engage in the several departments of Divine Service. I have no hesitation, therefore, in expressing the opinion, that results favorable to the salutary and edifying effect of the solemnities with which our ecclesiastical councils are opened, may be surely anticipated to flow from the appearance of the clergy thereat in their proper official dress, and their occupying a part of the church by themselves. I therefore affectionately suggest and request that they do thus appear at the opening of Conventions; and purpose having arrangements made for their accommodation as a body, in a particular and convenient portion of the church.

The principle involved in the above remarks, will, it is hoped, be seen to be equally applicable to Ordinations, Institutions, Consecrations, and other occasions on which due solemnity renders proper the official attendance of the clergy.

New-York City Mission.—The ninth annual report is very encouraging. There are three Missionaries, one at large, the other two having churches under their care. These extracts from their reports are instructive: "The fast and festival days have all been observed in the usual manner; and two extra services and lectures were held in passion week. The sacraments have been administered publicly in the church every month; and in private to the sick, when expedient and required. Many pleasant and profitable hours have been spent with the sick and dying; and your Missionary feels great encouragement in the fact, that of the five communicants who have died the past year, four have departed in the triumph of a "living faith," and in the blissful assurance of an happy immortality. Two of these, on their death-bed, feelingly expressed their obligations to this society for all they knew of that religion they then found, "the power of God to their salvation; the divine efficacy, of which was experienced in sufferings of a most distressing kind, and which were protracted to an unusual length. They were the fruits of this station. The congregation as a whole, may be said to increase."

* * "The Daily Infant School has been re-modelled, and will hereafter be referred to as the Daily School attached to the church. It had long been perceived with regret, that by dismissing the children to other schools, at 8 or 10 years of age, the great object of religious training in the principles of the church could not be effected. Arrangements have accordingly been made by which they may continue their studies until they are prepared for the ordinary duties of life." * * "The Missionary will as heretofore be a weekly visiter, and give such religious instruction as may be deemed appropriate." * * "It is lamentably true, that there are tens of thousands living in this city on whom the

gospel has no more direct influence than it has upon the inhabitants of China or Japan. At present they are entirely beyond the reach of the gospel. To them it must be carried, or they will never hear it. If they are not sought they will never be found, and if not sought and found by the christian and christian ministers, it is to be feared they will be lost for ever. The Missionary while often cast down and discouraged on account of the superstition and wickedness he has to contend with, has likewise been greatly comforted and cheered by the blessing of God attending his labors, the gratitude with which his visits have been received, the attention given to his instructions and exhortations, and more especially the testimony of the sick and the dying of his being made the messenger of good *to their souls*." The origin of one of the stations is thus interestingly narrated: "'It was on one of the early Sundays in Advent, in the autumn of 1832, that passing incidentally near the spot where now stands the Church of the Epiphany, then a wretched and neglected quarter of our city—I encountered throngs of idle, destitute children, loitering through the streets, or lounging in the sun. Addressing one of their groups with the inquiry why they were not at Sunday School? the answer was, 'there is no Sunday School.' Why not at Church? 'there is no Church.' Who preaches in this neighborhood? 'nobody preaches here.' Why then do you not read your Bibles at home on Sunday? 'we have no Bibles, and we don't know how to read.' Where is your school? 'there is no school.' Have you never been taught about your God and Savior, and Heaven? 'we don't know.' Would you learn if a good friend were to come among you and teach you? To this last inquiry some said, 'yes,' others 'no,' the greater part 'don't know.' This conversation on my return was reported to two christian ladies. Their response to my narrative was \$75 placed in my hands with the words, 'we will have on that spot a Mission Church—do you preach and we will help you.' Thus encouraged, a room was sought, and with some difficulty obtained, not far from the chosen spot. On the Sunday following, our beautiful Church service first consecrated those walls and that neighborhood, in a small dark upper room over an Engine House in Allen-street, where six adult worshippers with two prayer books, and the few ragged children that could be persuaded to enter, represented as it were the fruits of the harvest that has since so abundantly followed.'" The whole number of Communicants is 561. Baptized Adults 20, and Infants 109. Confirmed 121. Children in Sunday School 563. Income of the Society \$5,243.

A Correct Bible.—We have adverted on several occasions to the propriety of having an addition of the Bible published under the auspices of the Church, that in a matter of so much importance her members might possess the strongest guarantee which could be given of a scrupulous adherence to the text of the authorized version. Until a comparatively recent period the integrity of the Bible has been respected as by common consent, and the translation published by the Church of England has been adopted by Protestant Christians of all denominations. The idea of tampering with the sacred text appears to have been too repulsive even for the irreverence of dissent, but grown familiar by con-

temptation, it has come at length to be acted upon, and the country will soon be flooded with spurious editions in which confirmation will be found for every variety of error. Already we have the *Socinian* version, which strikes at the Catholic doctrine of the Divinity of the Redeemer; the *Congregational* version, which strikes at the Catholic doctrine of the ministry; the *Websterian* version, in which obsolete are exchanged for modern terms, and the plainness of former times accommodated to the fastidious refinement of the present; and we shall shortly be furnished with a *Baptist* or *Immersionist* version, in which an attempt will be made to determine the controversy between them and other denominations of Christians, by substituting for a word in common use, another of sectarian meaning. Once begun, it is impossible to say where the process of alteration will end.—*Banner of the Cross*.

Church of England.—It was stated in the House of Commons two years ago, that nineteen twentieths of the church-rates were paid by Churchmen. The whole amount for that year was estimated at £600,000, of which £570,000 was paid by Churchmen, and £30,000 by Dissenters. In the same year the sum of £25,000 was voted by parliament to Dissenting teachers, and a further sum of £24,000 toward the erection of Dissenting meeting houses and the Popish College at Maynooth. Out of these two last sums the Churchmen paid seven-eighths, or £43,000; therefore Churchmen are actually paying £13,000 more in one year towards the support of Dissent, than Dissenters are paying toward the Established Church.—*Church Magazine*.

Obituary Notices.

DIED at Totness, in St. Matthews Parish, on the 31st August, after a short illness, and in the midst of his usefulness, Col. EDWARD RICHARDSON, in the 61st year of his age.

To speak of his death in relation to those connected with him by the ties of kindred and affection, were, perhaps, to intrude on sorrows that should always be held sacred. We cannot doubt, that the memory of his virtues will console them under this heavy bereavement, and their faith reconcile them to a dispensation which most assuredly comes from God. But beyond their afflicted circle, there are those, who also feel and deplore his unexpected removal. Society in general, the poor in particular, the church of which he was an active and valued member, and the religious institutions connected with it, to which he contributed of his abundance, often and generously, have sustained in his demise no common loss. Affluent in his circumstances, he dispensed his wealth with an enlarged christian charity, and extended the boundaries of his beneficence, far beyond the sphere, too often prescribed by family, and worldly considerations. They who have shared in his bounty, yet live, to attest their deep, and grateful sense of its value, and to manifest their lasting affection, and esteem. His last act of philanthropy was, to bequeath the Free School. The endowment with others of the South-Carolina

wandered, but he was heard, in the course of the night, to express a wish to depart and be with Christ. He also endeavored to sing the hymn commencing with

"Jesus Savior of my soul
Let me to thy bosom fly, &c."

But he was not able to get through more than three or four lines. His departure, at length, was without a struggle,—so easy and calm, as to be imperceptible to those around him. He sunk gently into the sleep of death, and, at the same time, as we have every ground for hope, into the arms of his Savior. He had evidently, for weeks past, been setting his house in order, for, although he had no distinct presentiment of his approaching end, he yet felt that his health was failing him, and considered this circumstance as a solemn admonition to him to be diligent in the business of preparation for eternity. He was, doubtless, found, therefore, with his "lamp trimmed and burning," and though, from his exceeding anguish of body, during his last illness, he was incapacitated from making any express declaration of his faith and hopes, yet we have enough, in his previous life and conversation, to assure us, that he rests in peace. He was a good man,—a devoted Missionary,—a zealous, self-denying, laborious servant of the cross, and, in a peculiar manner, fitted for the particular department of duty in which he has been so long and so usefully engaged. He loved this work, and was willing and anxious to spend and be spent in its performance, and God gave him his desire. The messenger of death met him at his post, and while actually employed in his sacred vocation, and, in a brief space, he laid down his mortal being and his calling together. In a letter dated the 14th August, he writes:—"During this week I have been quite sick, and on Tuesday night "nigh unto death," but the Lord hath again raised me. May he be glorified in my life or my death. All I desire is to know no other will than his, and to participate in the full effect of righteousness, "quietness and assurance forever." He thus lived the life of faith in the Son of God, and died, as such a life must warrant us in believing, in the comfort of a "holy hope,—in favor with his God, and in perfect charity with the world."

On the 18th September, Mrs. ALICIA H. MIDDLETON, aged 52—was translated, as we humbly trust, from this world of sin, sorrow and death, to a "better country even an heavenly. Attractive and endearing by her sincerity of manner, kindness of speech, benevolence of heart, meekness of spirit, and usefulness of life, this excellent lady, was emphatically a christian—deeply sensible of her sinfulness in the sight of God, and of her obligations to him the Father, the Son, and the Holy Ghost—estimating, as above all price, the redemption, which is by Jesus Christ—regarding the "care of the soul" as the "one thing needful;" seeking salvation, through the "only one name;" and careful to do her duty, in that state of life, in which it had pleased Providence to place her. The spiritual welfare of her family and servants;—of the poor in particular, and of mankind in general, was an object, which she earnestly desired, and diligently sought, being a follower of those relatives, now as we believe "sainted," whose remains are dear to this community, and whose praise is in all our churches, even as they were of Christ. Her removal (as their's was) is a serious loss to the public; to the church; and in particular to the pious and charitable associations, of which she was a liberal benefactor, and an efficient director. "Help me Lord,—for the faithful are 'minished from among the children of Men."

CALENDAR FOR OCTOBER.

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| 4. 16th Sunday after Trinity. | 25. 19th Sunday after Trinity. |
| 11. 17th Sunday after Trinity. | 28. St. Simon and St. Jude. |
| 18. 18th Sun. after Trinity & St. Luke's. | |
| 21. Anniversary of the Society for Relief of
the Widows and Orphans of the P. E.
Clergy in the Diocese of S. C. | |